

## nina's Q for kh Sejin

The reminder about not hating ~~other~~ one's akusala is very good, but I cannot apply it still hate my anger and my stinginess. Then the object to study is dosa or unpleasant feeling, but it doesn't appear "as a reality". I think khun Sejin's answer would be: there are other realities such as seeing which appear. And if one says, "I cannot", one cannot.

- 2 I find it difficult to understand and explain to others the different meanings of "taking something for 'atta'", also outside. In the last case, is it not rather: clinging to concepts?

If one tries to have sati, "the self is there", can we say: not as ditthi arising with the citta but as latent tendency which can condition clinging to self at any time?

3. According to Visuddhimagga, wh.  
insight is developed pāññā first  
understands the specific charac-  
teristics, visesa lakkhana, ex-

later the 3 general characteristic  
I had a discussion with Robert  
about the visesa lakkhana and  
what pāññā should know. Since  
this is a difficult subject I  
would like to check whether  
I understand it correctly.

Can we say: there is more  
separation of the 6 doors? But  
if it is known that this is  
~~seeing~~, different from hearing  
it may not be pāññā.  
If it is known: visible object  
is rūpa, not a tree, is this not  
a beginning of anatta, one of  
the general characteristics?

